3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

day, but even ethnically the Bedouin are more Arabian than the people of Egypt, the Sudan, and Tripolitania, while culturally they are as completely Arab as any people in the world, proud Tamim and Quraish not excepted. In essentials their language is that of the Hilalian invasion of the eleventh century and no foreign language competes with it. The Berber-speakers are a handful in the distant oasis of Aujila, and even there they are bilingual, and the insignificant fractions of Jews and Cretans in the towns speak Arabic, the Cretans being Muslims as well. The Italian immigrants left the country of their own accord during the late war. Thus the obstacles to complete Arabization in the Maghrib (Tripolitania, Tunisia, Algeria, and Morocco), a Berber culture, large Jewish colonies, and European colonization are to-day all absent in Cyrenaica. In all essential matters also the Bedouin of Cyrenaica are like Bedouin tribesmen elsewhere in the Arab world: they have the same tented, pastoral, way of life, the same social organization, the same laws and customs and manners, and the same values.

The people of Cyrenaica are linked to the classical Arab world of the east, to Egypt and the Jazirat al-'Arab (Arabia, Palestine, Iraq, and Syria) rather than to the Maghrib; to the sacred towns of Islam and to Umayyad Damascus, 'Abbasid Baghdad, and Fatimid Cairo. More particularly they are linked to Egypt, with which their country has had political ties from the earliest times, and which is their natural market. The desert comes down to the sea at the Gulf of Sirte and separates Cyrenaica from Tripolitania and these two countries have always gone each its own way. Cyrenaica was linked to Graeco-Egypt, Tripolitania to Phoenician Carthage. Cyrenaica went with Byzantium, Tripolitania with Rome. Indeed, as Despois says: 'The Greater Syrtis is without dispute one of the most decided frontiers, natural and human, to be found anywhere in the world.'[1]

During the last few decades this separation has been brought into relief again by the rise of the Sanusiya Order, for whereas almost to a man the Cyrenaicans follow the Order politically, the Tripolitanians, except for the Bedouin tribes, have shown a lively animosity towards it. Moreover tribal ties between the

[1] Op. cit., p. 45.